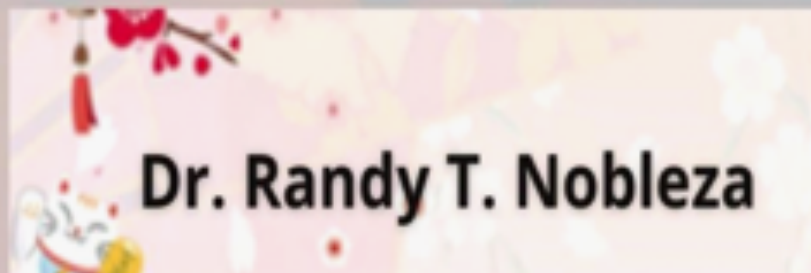




# Foreign Language 2: Japanese



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Republic of the Philippines  
**MARINDUQUE STATE COLLEGE**  
*Tanca, Boac, Marinduque*

## Book Nook Marinduque



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**FL 2 storybook compilation**

**From Cultural research and mapping to toponymy and storytelling/ Jisho to Chizu:  
knowing y/our own culture through storybook and translation**

Ohayoo minasan.

The Japanese Language and Culture course has undertaken some significant and salient changes. Partly based on graduate courses on Basic and Advance Nihongo/ Nippongo. We have introduced reforms and modifications even prior to the pandemic. Before we used to have Pecha Kucha Japanese Studies in the Philippines presentations. Then we moved on cultural mapping with several iconic forms of heritage: natural, built, movable and intangible. It was a logical progression to have the Philippine Registry of Cultural Property then Cultural Mapping forms.

It was indeed providential, to have an encounter with the National Book Development Board (NBDB) to be able to establish a Book Nook (BN) Marinduque site. Since NBDB's flagship program with the Department of Education is to put up at least 50 sites and Marinduque is fortunate to have the opportunity. Some of the Graduate Diploma in Cultural Education, Litera Club and Theater Guild members were able to participate in storytelling sessions from September to October.

Apart from the usual writing sheets for Hiragana and Katakana, we also have the flash cards based on heritage forms. Now, the hiragana and katakana flash cards are based on possible germinal ideas for stories for the storybook and storytelling. This is the reason why

## Book Nook Marinduque Mimaropa Creative Hub



International Year  
of Creative Economy for  
Sustainable Development  
**2021**



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## Book Nook Marinduque



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ID: 1198034308

there are at least four groups based on Natural, Built, Movable and Intangible. This semester, the first time to implement storybook writing and translation based on cultural research. This was the logical step next to the English Language Studies 109: Introduction to Language, Culture and Society on Toponymy and place-names.

We have a harvest from both sections of third year sections, from BA ELS 3A we have storybooks and storytelling of Legend of Amolingon; Sirenanang itim ng simahan ng Boac, The kalutang master and Tawak. Moreover, from BA ELS 3B we have Legend of Bila-bila festival; Baluarte built during the Spanish period; The Story of an Enchanted Cow in Santa Cruz, Marinduque and Legend of Pako.

Omedetou!

Dr. Randi Nobureza  
Nihongo/Nippongo Sensei  
FL 2: Japanese Language  
1st semester 2021-22

## Book Nook Marinduque Mimaropa Creative Hub





# GROUP 1





According to few Marindukanon indigenous people, particularly from those living along mountain ranges of the province, Pako, we know today came out from tiny roots and resembled generosity and abundance from an enchantress of a deep rain forest of Marinduque.

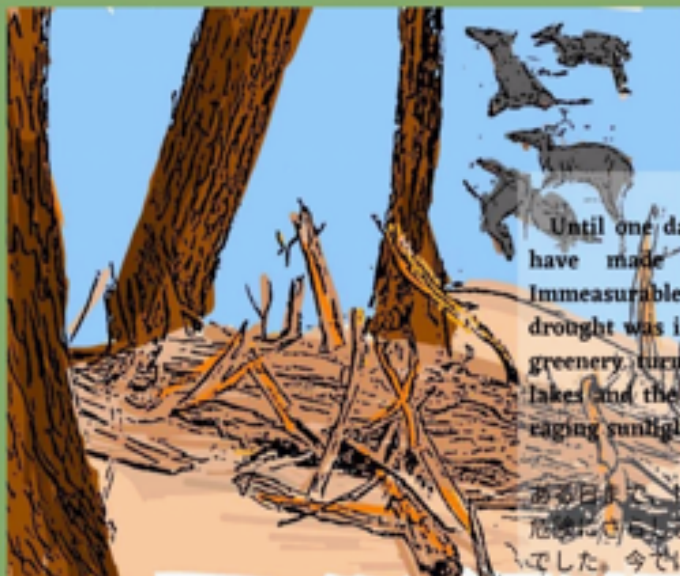
マリンドゥケ州の山岳地帯に住む少数の先住民、特にパコ州の山脈に住む人々によると、今日、マリンドゥケの深い熱帯雨林の魔女からの寛大さと豊かさに似た小さな根から出てきたことがわかっています



Nomad people are known as people who transfer from one place to another in order to seek and outsource places to be a shelter and to provide them food for survival. They would go to places, even have several attempts of search for possible place to dwell. They would look for a home continuously, visiting from green forest with sweet chirping of birds and brushing of cold breeze to grim deep forest to settle with.

遊牧民は、避難所となる場所を探して外注し、生き残るための食料を提供するために、ある場所から別の場所に移動する人々として知られています。彼らは場所に行き、住む可能性のある場所を探す試みを何度か試みました。彼らは絶えず家を探し、鳥の甘い鳴き声と冷たいそよ風のブラッシングのある緑の森から、落ち着くための厳しい深い森へと訪れました。





Until one day, the world experiences sudden drought which have made the ancient people's survival endangered. Immeasurable search for places to be lived in during the drought was impossible, now the leaves are starting to fall, its greenery turns into burning orange like color. The water of lakes and the brooks in the forest is- slowly drying due to the raging sunlight. Also, animals die in thirst and strong heat.

ある日まで、世界は突然の干ばつを経験し、古代の人々の生存を危険にさらしました。干ばつの間に住む場所を探すことは不可能でした。今では葉が落ち始め、その緑は燃えるようなオレンジ色に変わります。荒れ狂う日差しのため、湖や森の小川の水はゆっくりと乾きつつあります。また、動物は喉の渇きと強い熱で死にます。

With the passing months of drought, people are suffering from extreme famish thirst, and ill that make them plead the sky and earth. "oh hear us, please make it rain!" cried by the nomad. In a sudden, a lightning strikes, a glimpse of hope for rain is shown by the eyes of people, but in their dismay an enchantress appears right in front of their eyes.

旱魃の数ヶ月が経過するにつれ、人々は極度の家族の渇きに苦しんでおり、病気のために空と地球を嘆願しています。「ああ、聞いて、雨を降らせてください!」遊牧民は叫んだ。突然、落雷が起こり、人々の目には雨への希望が垣間見えますが、彼らの失望の中で、魔法使いが目の前に現れます。





But to their surprise, the enchantress willingly helps them with their intrinsic needs. The enchantress strats to spell and fulfills the wooden table of fruits, grains, and vegetables. "The rain finally comes!" said by the people. the forest seems rising from death, where the birds are chirping and hums: the animals scratches, trees and plants are green that made the forest alive again. Most importantly, sick people are healed. All people are screaming, celebrating, and thanking the woman. From that day, people begin to ask help from the woman, whenever they need.

しかし、驚いたことに、魔女は喜んで彼らの本質的なニーズを助けます。魔法使いは、果物、穀物、野菜の木製のテーブルを織り、実行するために戦略を立てます。「ついに雨が降る！」人々は言った。森は死からよみがえり、鳥がさえずり、うなり声を上げているようです。動物の引っかき傷、房、植物は緑で、森を再び生き生きとさせています。最も重要なことは、病気の人が癒されることです。すべての人が叫び、祝い、そして女性に感謝しています。その日から、人々は必要なときにいつでも女性に助けを求め始めます。

Sadly, nomads are no longer working the way they have been before the enchantress came. Everything is asked, and not worked for, which made the enchantress mad rancorously. The next morning, the enchantress was never seen from the deep forest. Eventually, the heavy rain pours until the next three days, which people believe to be symbolic to the fury and sadness of the enchantress. People went back and search for her in in the sunless forest, but she is nowhere to be found again. Thus, people observe a tiny root growing in the soil but ignore and shrug it off. Ancient people would go back to the forest each day hoping to see the woman, but only to watch tiny roots grow into a plant with large delicate leaves that bears to flower.



悲しいことに、遊牧民は魔女が来る前のように働いていません。すべてが求められ、うまくいかなかったため、魔女は怒り狂った。翌朝、魔女は深い森からは見えませんでした。最終的に、大雨は次の3日間まで降り注ぎます。これは、魔女の怒りと悲しみを象徴していると人々は信じています。人々は戻って太陽のない森で彼女を探しましたが、彼女は再び見つかる場所がありません。したがって、人々は土壌に成長している小さな根を観察しますが、それを無視して肩をすくめます。古代の人々は、女性に会いたいと毎日森に戻っていましたが、小さな根が大きくて繊細な葉を持った植物に成長し、花を咲かせるのを見るだけでした。





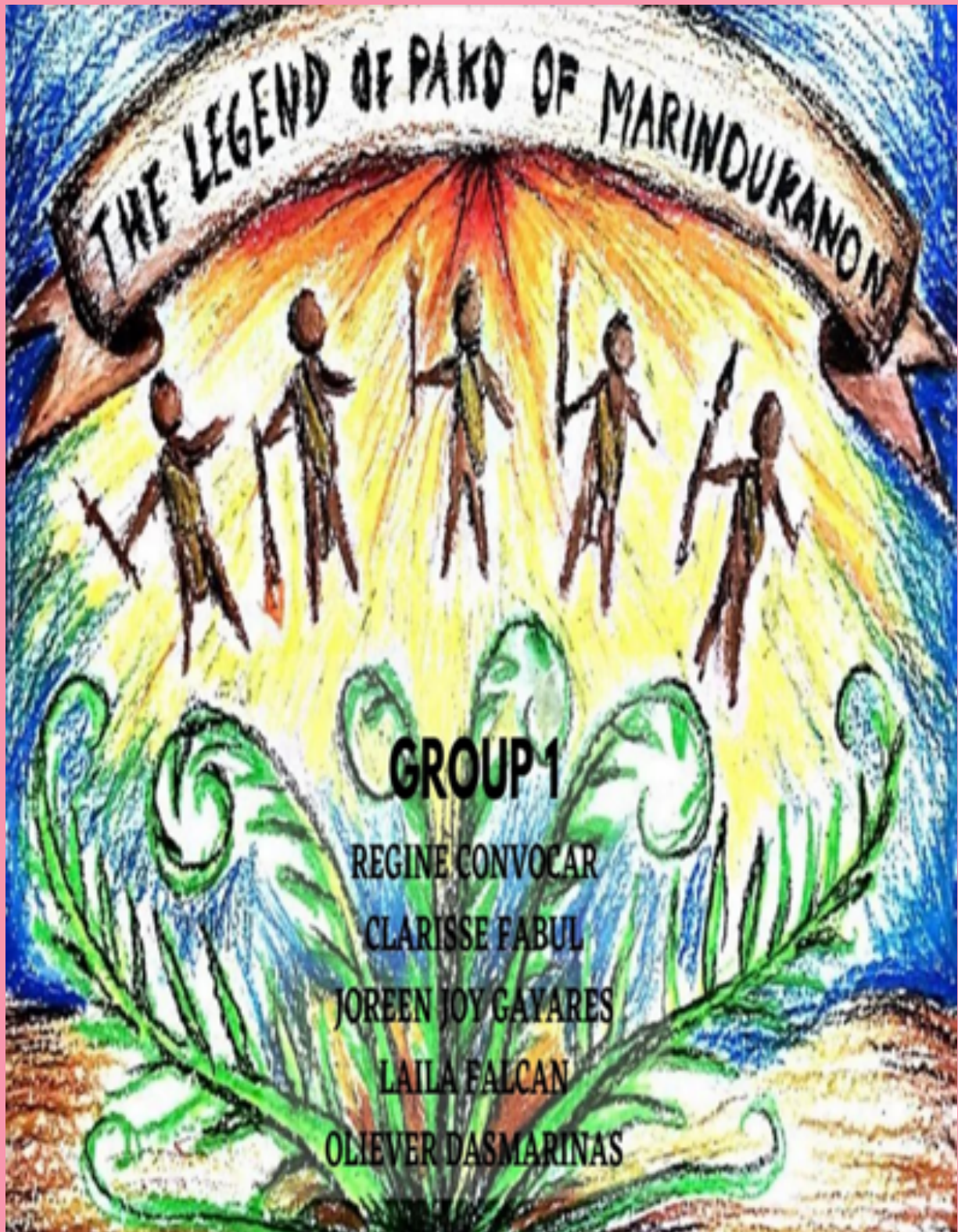
Left with the nonbearing flower plant, people assume it to be a symbol left by the enchantress. The plant, which observably grows during rainy days just like when the enchantress first came, was used by ancient people for wound-healing and food. From then, the plant resembles the abundance and generosity gifted to them by the enchantress.

実を結ばない顕花植物を残して、人々はそれが魔女によって残されたシンボルであると思います。魔法使いが来たときと同じように雨の日にはっきりと成長する植物は、古代の人々によって傷の治療と食物のために使用されました。それ以来、植物は魔女から彼らに与えられた豊かさと寛大さに似ています。

*The End*



# The Legend of Pako: POSTER





# The Legend of Pako: Screen grabs of Teaser









## GROUP 2



The Baluarte Built During The Spanish Period  
(スペイン時代に建てられたバルアルテ)



A well-preserved heritage is one of the known heritages in the province. Its surroundings are concrete roads and many houses can also be seen around it nowadays.

(よく保存された遺産は、州で知られている遺産の一つです。その周辺はコンクリートの道路であり、今日では多くの家もその周りに見ることができます。)





According to the history, there is no exact year as to when it was built, so it's assumed that it was built during the Spanish period in 1700-1800. This estimate is based on the year of construction of Jesuit churches in the Philippines.

(歴史によると、それが建てられたときに正確な年がないので、それは1700年から1800年のスペイン時代に建てられたと仮定しています。この見積もりは、フィリピンのイエズス会の教会の建設年に基づいています。)

It has two wooden doors, one facing the former port and the second door is on the other side. From here, the guards could see if there were any ships coming, especially if they were Moros and warn the people by ringing the church bell.

(それは2つの木製のドアを寄っています、1つは元の港に面していて、2番目のドアは反対側にあります。)

ここから、警備員は船が来ているかどうか、特に彼らがモロスであれば見て、教会の鐘を鳴らすことによって人々に警告することができました。)





According to personal interviews, in ancient times it was said that there was a staircase down under the said heritage. They believe that there was a tunnel under it whose end was the nearby church. This tunnel is said to be the route used by the guards to warn the church that there are enemies coming.  
 (個人的なインタビューによると、古代には、その遺産の下に階段があったと言われていました。彼らはその下にトンネルがあり、その終わりは近くの教会だったと信じています。このトンネルは、敵が来ていることを教会に警告するために警備員が使用するルートであると言われていました。)





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ancient times  
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onnel.

まれたグレゴリ  
白した歴史に基  
ばしばモロ海賊  
獲したため、古  
規と場所として  
られました。)

#### GROUP 2:

Faith Eli Rose Llave

Monica Magalang

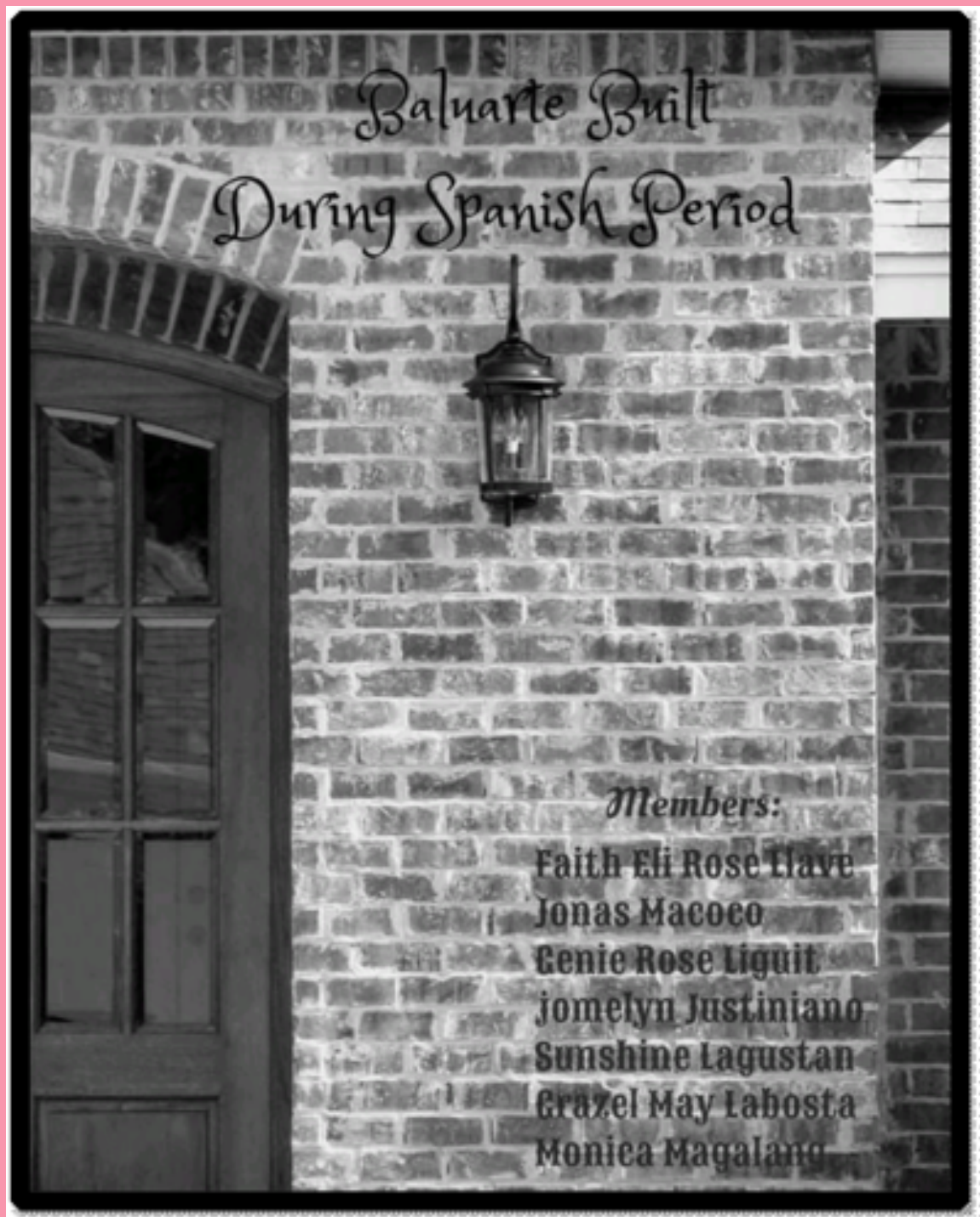
Sunshine May Lagustan

Grazel May Labosta

Tomelvn Justiniano

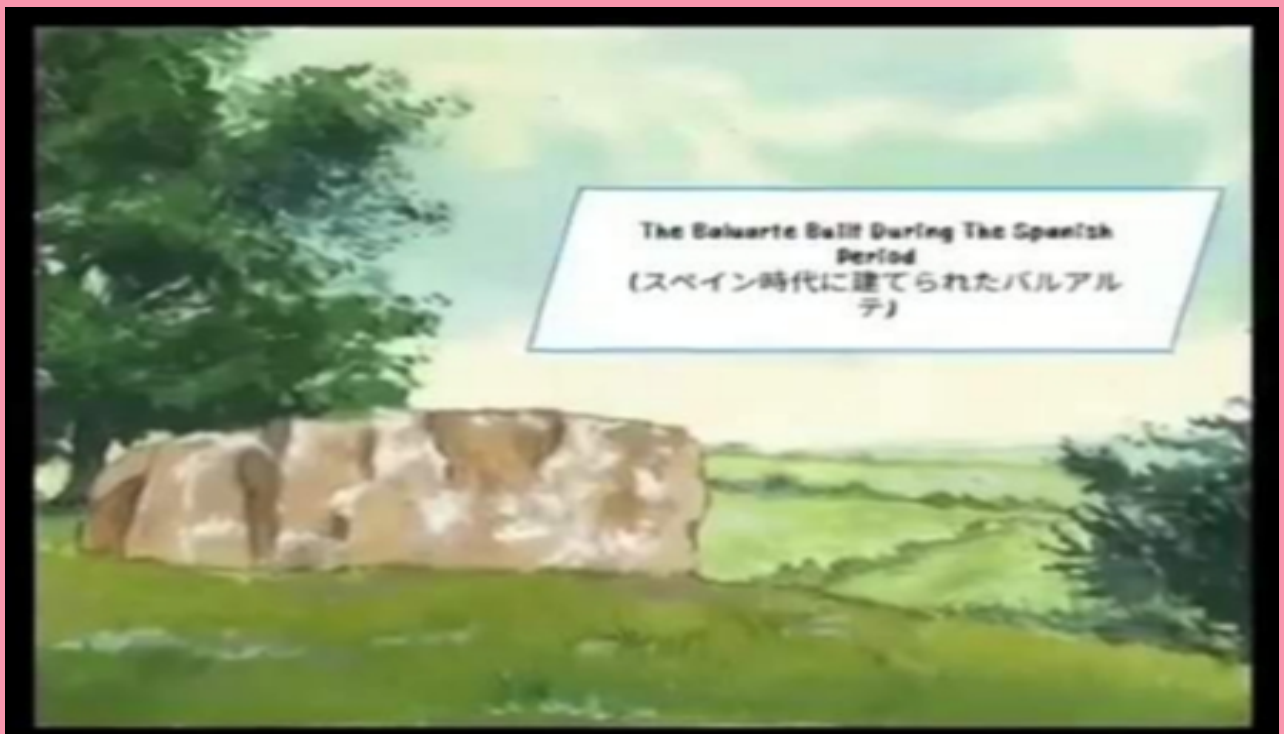
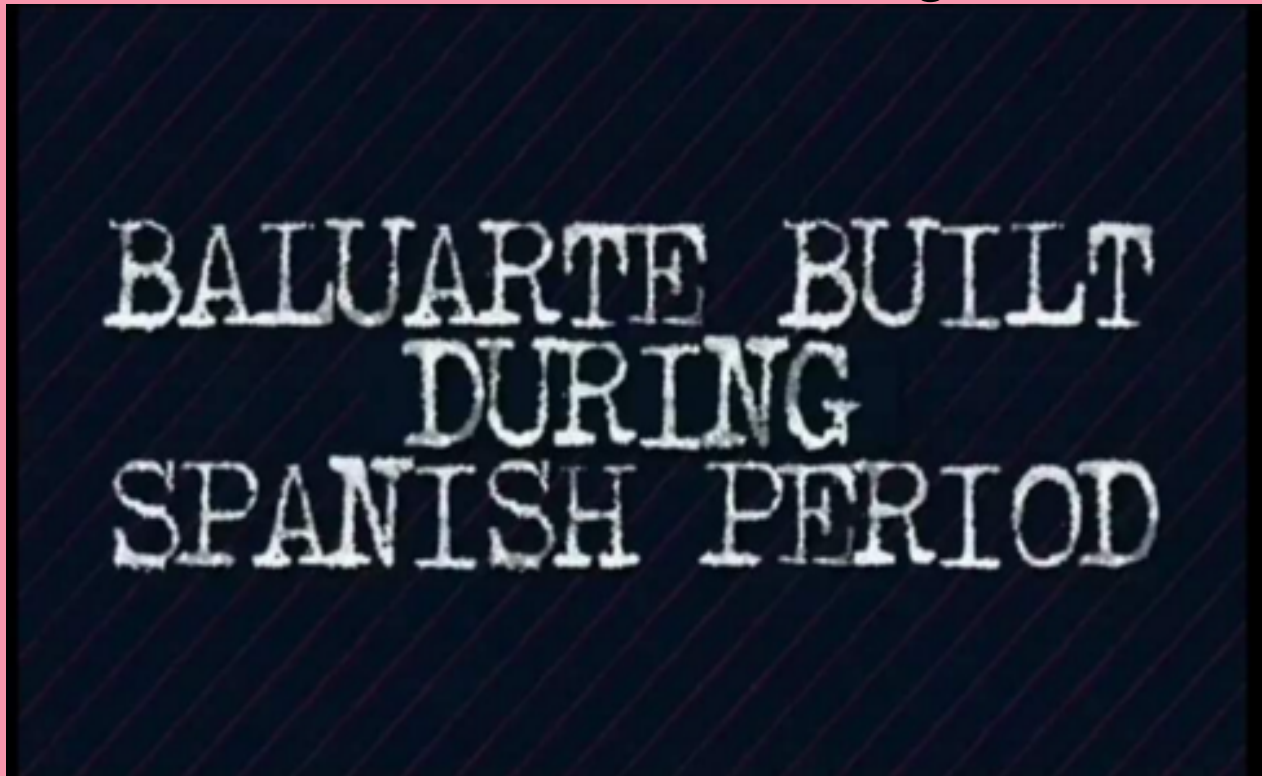
# Baluarte Built During Spanish Period:

## POSTER



## Baluarte Built During Spanish Period:

Screen grabs of Teaser







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It also became the headquarters of the police or Philippine Constabulary (PC) during the Martial Law era. It has also become the office of the local agency of the fisherman because it is close to the former port.

(また、戒厳令の時代には警察またはフィリピン警察 (PC) の本部となった。旧港に近いことから漁師の地元代理店の事務所にもなっています。)

## GROUP 3





**When the old woman frequently hears mooing sound from the top part of the mountain, she started to wonder. Because all the cows here are herded on the bottom side of the mountain.**

老婆は山の頂上からにムーイング音を聞くと、彼女は疑問に思いました。この牛はすべて山の底に群がっているからです



**One night the moon was full and bright, Iyang bravely decided to see what was lurking and where the mooing sound came from. She went and climb the mountain. A while ago, she witnessed a glowing cow at the flat center of the mountain.**

ある夜、月がいっぱいで明るくなったので、伊陽は勇敢に何が潜んでいて、どこからムーイング音が来たのかを見ることに決めました。彼女は行って、山に登る。少し前、彼女は山の平らな中央に輝く牛を目撃しました





The old woman Iyang waited for the cow to finish without any act of greediness and haste, before she went closely to collect the golden feces. She slowly walked and gathered the glowing feces. She confirmed that it is really made up of gold. She can't believe on what she had witnessed.

老婆伊陽は牛が貪欲と急いで何の行為もせずに終わるのを待っていました、彼女は黄金の糞便を収集するために密接に行った前に、彼女はゆっくりと歩いて、輝く糞便を集めました。彼女はそれが本当に金で構成されていることを確認しました。彼女は彼女が目撃したものを信じることができません



Iyang challenged the cow, while she was walking to see the cow closely, the cow started to poop. From its butt, glowing feces started to unravel.

彼女は密接に牛を見るために歩いていましたが、牛はうんちを開始し、牛に挑戦しました。そのお尻から、輝く糞便が解き始めました



**She took all the golden feces to her home and decided to keep it as a secret.**

彼女は彼女の家にすべての黄金の糞を取り、秘密としてそれを隠すことに決めました。

**Yang's life instantly changed because of what she discovered, she became rich and used all of her money benevolently. She helps the needy and gave them food to eat. Whenever she received gold from the golden cow, she makes sure to use it selflessly.**

イヤンの人生は、彼女が発見したもののために即座に変わり、彼女は金持ちになり、彼女のお金のすべてを慈悲深く使いました。彼女は貧しい人々を助け、彼らに食べるために食べ物を与えました。彼女は黄金の牛から金を受け取ったときはいつでも、女は無私にそれを使用することを確認します。











He hid under the tall grass and saw the golden cow defecating, and he was stunned to see the golden feces it was releasing. He was overcome with his thoughts of using the gold for greed and only for himself.

彼は背の高い草の下に隠れて、黄金の牛が排便するのを見て、それが放出していた黄金の糞便を見て唖然としました。彼は貪欲のために、そして自分自身のためだけに金を使うという彼の考えで克服されました。



But he felt warmed and actual feces on his hands. He was very disappointed and went home angry and empty-handed.

しかし、彼は彼の手で暖かく、実際の糞便を感じました。彼は非常に失望し、怒って手ぶらで家に帰った。

He didn't know that the Golden cow from Santa Cruz is believed only favors those who have pure hearts and good intentions, while the greedy ones are denied to benefit from it.

彼は、サンタクルスの黄金の牛が純粋な心と善意を持っている人だけを好むと信じられていることを知りませんでした。が、貪欲な人はそれから利益を得ることを拒否されています。



## Group 3

Story by:  
Antonio the Adventurer

Written by:  
Glaine Izel Manuba

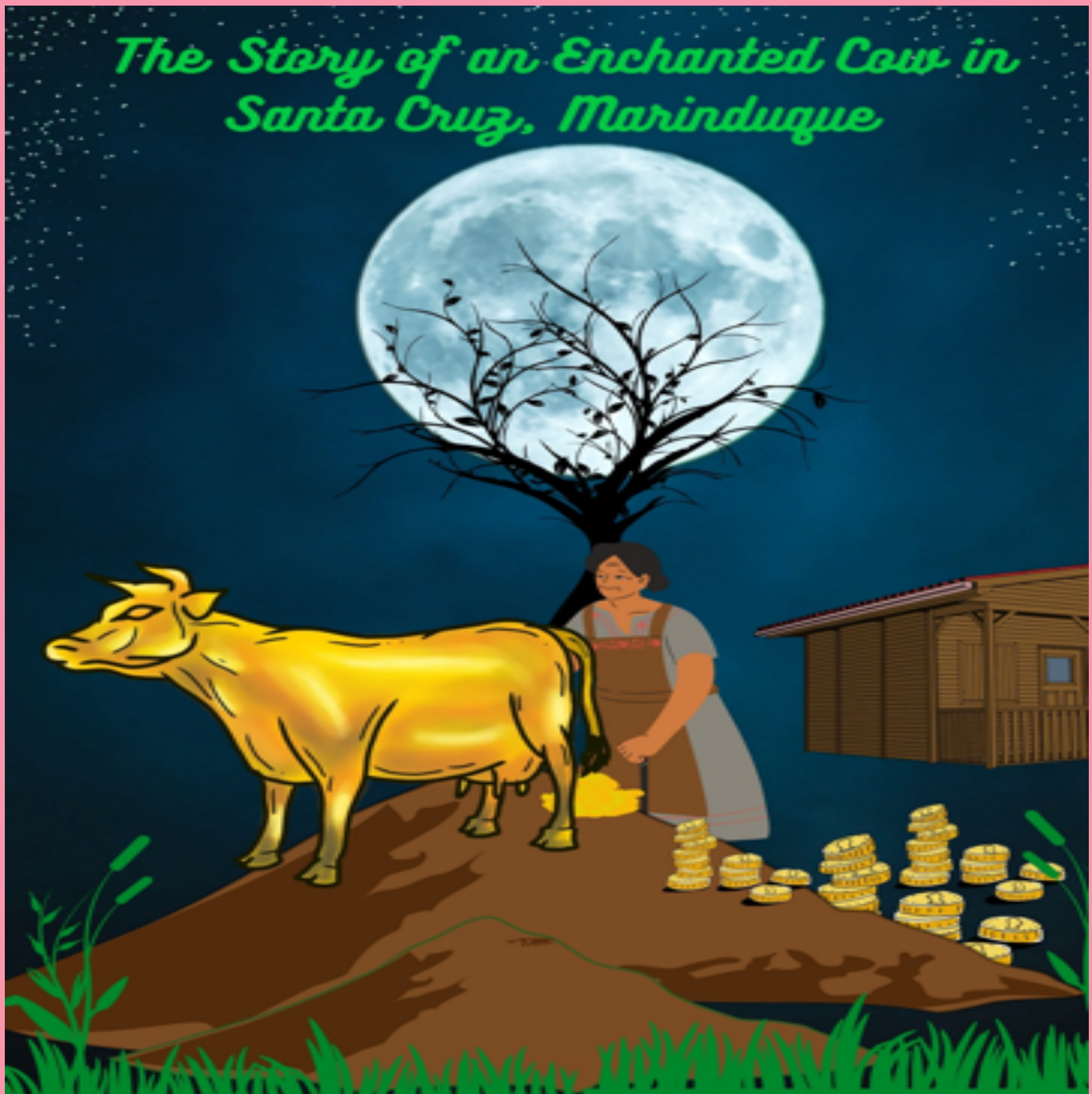
Translated in English by:  
Jhazen May Malco

Translated in Japanese by:  
Glaine Izel Manuba  
Jhazen May Malco  
Loremie Matre  
Millicent Amor Malimata  
Mhelynio Grace Magaling  
Andrew Mapacpac

Illustrated by: Loremie Matre



# The Story of an Enchanted Cow in Santa Cruz Marinduque: POSTER



# The Story of an Enchanted Cow in Santa Cruz Marinduque: Screen grabs of Teaser







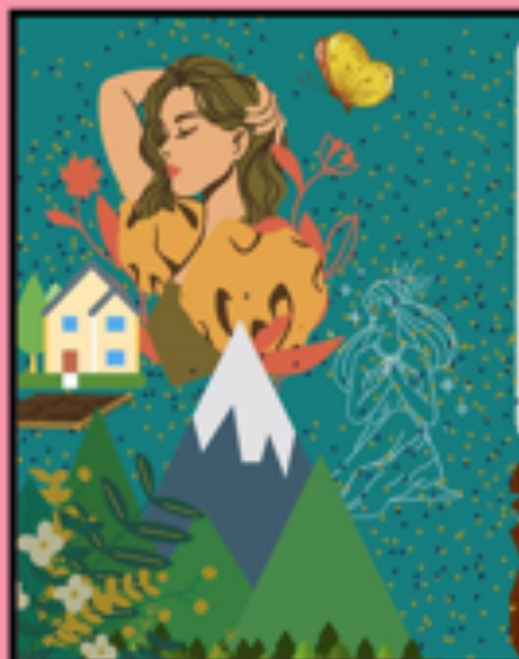




## GROUP 4

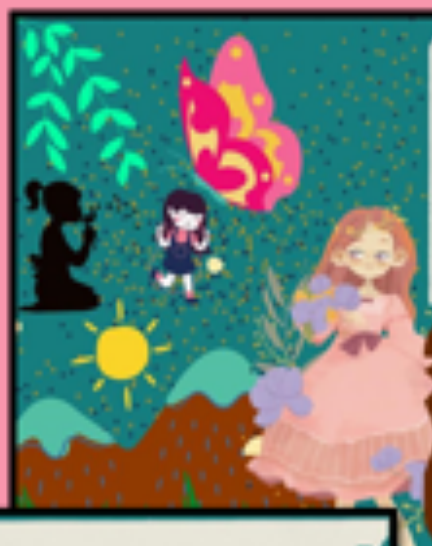






Once upon a time, there was  
— a lovely lady named Bella  
who resembled a goddess and  
lived on a nearby mountain  
in Boac.

昔々、女神に似ていて、ボアックの近くの山に住んでいたベラという素敵な女性がいました。



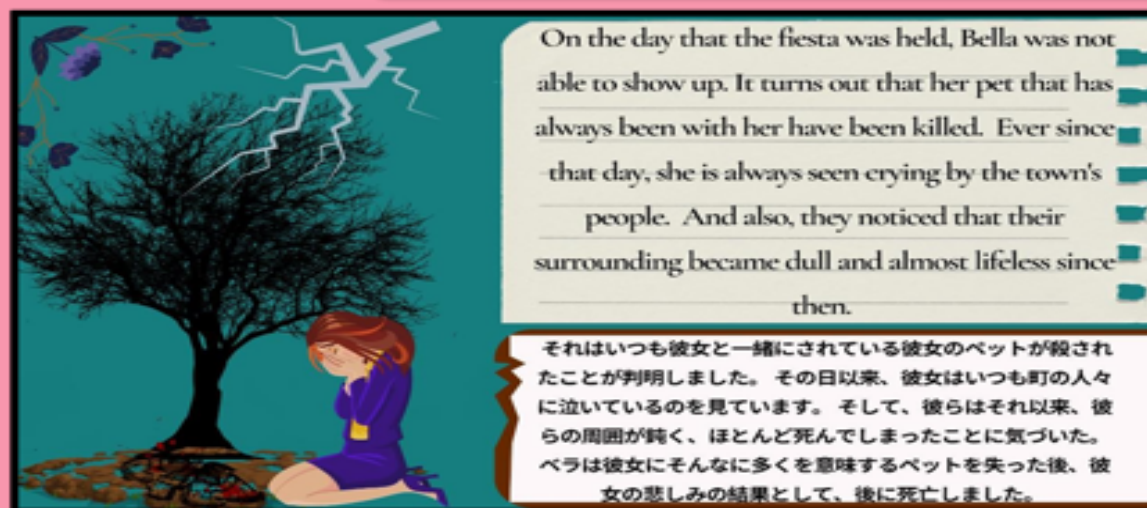
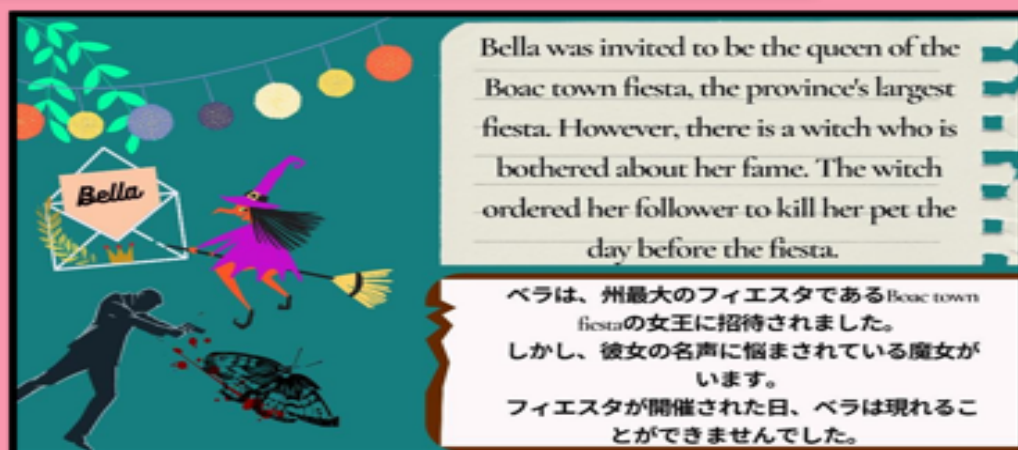
She has a lovely little flying companion  
with two large wings. They were both  
happiest when they were together. They  
go to the mountain virtually every day  
to play.

彼女は二つの大きな翼を持つ素敵な小さな飛行仲間を持っています。  
彼らが一緒にいたとき、彼らは両方とも幸せでした。  
彼らは遊ぶために実質的に毎日山に行く。

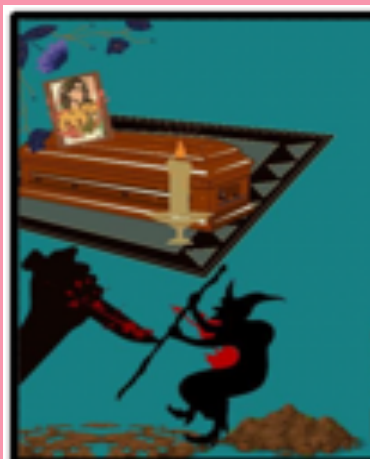


Bella's touch causes all flowering  
plants to blossom, and all trees to  
yield fruit. Both of them breathed  
— life into their surroundings.

ベラのタッチは、すべての顕花植物が開花し、すべての木が実を結ぶ原因となります。  
二人とも周囲に命を吹き込んだ。







Bella died later, as a result of her grief after losing the pet which means so much more to her. Because of what happened, the town's people felt so enraged that they decided to get rid of the witch, which is the cause why all of these things have happened.

何が起こったのかのために、町の人々は、彼らがこれらの事のすべてが起こっている理由である魔女を取り除くことにしたので、激怒した感じました。人々は何が起こったのかに激怒し、彼らは魔女を殺した。



They decided to bury Bella's body on the top of the hill, where beautiful flowers and green grasses grow, believing that her spirit would be happy. Many people went to her burial, walking up the hill, which when viewed from a distance looks like a parade. While walking they noticed an insect flying with the same wing like Bella.

彼らは、彼女の精神が幸せになると信じて、美しい花と緑の草が成長する丘の上にベラの体を埋めることに決めました。多くの人々が彼女の埋葬に行き、遠くから見たときにパレードのように見える丘を歩いていました。歩いている間、彼らはベラのような同じ翼で飛んでいる昆虫に気づいた。



People were amazed when the same insects appeared, wearing their colorful wings. They scattered around, like joining the parade. When they reached the hill, everyone prayed for her soul and buried her on the ground. The insects surrounded her grave, as if guarding her and mourning for her loss. A moment later, they fly around the hill. Some went to flowers, and the others stayed on the tall grasses.

カラフルな翼を身に着けて、同じ昆虫が現れたとき、人々は驚いていました。彼らはパレードに参加するように、周りに散らばっていました。彼らが丘に着いたとき、誰もが彼女の魂のために祈り、彼女を地面に埋葬しました。昆虫は彼女を守って、彼女の損失のために哀に陥るかのよう、彼女の墓を囲んだ。しばらくして、彼らは丘の周りを飛び、いくつかは花に行き、他の人は背の高い草の上にとどまった。





The surroundings became colorful,  
once more. Many people say that this is  
Bella's way of thanking everyone, and  
her spirit is at peace.

周囲は再びカラフルになりました。  
多くの人々は、これがベラのすべての  
人に感謝する方法であり、彼女の精神  
は平和であると言います。



Bella was the name given to the lovely flying tiny pet  
from then on, later changing to bila-bila. That is how  
Marinduque came to be known as the Philippines'  
Butterfly Capital. To honor Bella, the Bila Bila event  
was held during the Boac town fiesta. People who  
attend the event dress up in bright costumes such as  
butterfly wings and others even dress up as flowers.

ベラは、後にbila-bilaに変更し、その後から素敵な飛行小さなペット  
に与えられた名前でした。それがマリンドークがフィリピンの蝶  
の首都として知られるようになった方法です。ベラを称えるため  
に、Bila BilaイベントはBoac town fiestaの間に開催されました。イベン  
トに参加する人々は、蝶の羽などの明るい衣装でドレスアップし、  
他の人も花のようにドレスアップします。

# The Legend of Bila-Bila: POSTER





# The Legend of Bila-Bila: Screen grabs of Teaser

















Made with KINEMASTER

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## DISCLAIMER:

We do not own all of these storie  
and information credit to all the owners

THANK YOU SO MUCH



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**FL 2 storybook compilation**

**From Cultural research and mapping to toponymy and storytelling/ Jisho to Chizu:  
knowing y/our own culture through storybook and translation**

Ohayoo minasan.

The Japanese Language and Culture course has undertaken some significant and salient changes. Partly based on graduate courses on Basic and Advance Nihongo/ Nippongo. We have introduced reforms and modifications even prior to the pandemic. Before we used to have Pecha Kucha Japanese Studies in the Philippines presentations. Then we moved on cultural mapping with several iconic forms of heritage: natural, built, movable and intangible. It was a logical progression to have the Philippine Registry of Cultural Property then Cultural Mapping forms.

It was indeed providential, to have an encounter with the National Book Development Board (NBDB) to be able to establish a Book Nook (BN) Marinduque site. Since NBDB's flagship program with the Department of Education is to put up at least 50 sites and Marinduque is fortunate to have the opportunity. Some of the Graduate Diploma in Cultural Education, Litera Club and Theater Guild members were able to participate in storytelling sessions from September to October.

Apart from the usual writing sheets for Hiragana and Katakana, we also have the flash cards based on heritage forms. Now, the hiragana and katakana flash cards are based on possible germinal ideas for stories for the storybook and storytelling. This is the reason why

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there are at least four groups based on Natural, Built, Movable and Intangible. This semester, the first time to implement storybook writing and translation based on cultural research. This was the logical step next to the English Language Studies 109: Introduction to Language, Culture and Society on Toponymy and place-names.

We have a harvest from both sections of third year sections, from BA ELS 3A we have storybooks and storytelling of Legend of Amolingon; Sirenanang itim ng simahan ng Boac, The kalutang master and Tawak. Moreover, from BA ELS 3B we have Legend of Bila-bila festival; Baluarte built during the Spanish period; The Story of an Enchanted Cow in Santa Cruz, Marinduque and Legend of Pako.

Omedetou!

Dr. Randi Nobureza  
Nihongo/Nippongo Sensei  
FL 2: Japanese Language  
1st semester 2021-22

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